INNOCENCY WITH Her open Face

PRESENTED

By way of Apology for the Book entituled *The Sandy Foundation Shaken*,

To all Serious and Enquiring Persons,

PARTICULARLY

The *Inhabitants* of the City of

LONDON:

By W. P. *j.*

He that uttereth a Slander is a Fool; and a False Ballance is an Abomination to the Lord, Prov. 10. 18. and 11. 1.

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RELIGION, Although there can be nothing of greater concernment, nor which doth more eſſencially import the immortal happineſs of men; yet ſuch is the calamity of the Age, that there is not any thing they are leſs ſolicitous about, or ſerious in the proſecution of, vainly imagining it to conſiſt in the implicite ſubſcription and verbal confeſſion of mens invented Traditions and Precepts, whilſt they neglect that more Orthodox definition of the Apoſtle *James*, (*viz.*) *Pure Religion and undefiled before God is, to viſit the Fatherleſs, and to keep himſelf unſpotted from the world*; and inſtead thereof, believe they are performing the beſt of Services, in ſacrificing the Reputation, Li-

Jam. 1. 27.

berty, Estate, if not Life it self of others to their own tenatious conceptions; becau e perhaps though Persons of more vertue, they cannot in all punctillioes correspond therewith; how much I have been made an instance must needs be too notorious to any that hold the least intelligence with common fame, that scarce ever took more pains to make the Proverb good, by proving her self a Lyar, then in my concern; having been most egregiously slander'd, revil'd and defam'd by *Pulpit*, *Pres's* and *Talk*, tearming me a *Blasphemer*, *Seducer*, *Socinian*, *denying the Divinity of Christ the Saviour*, and *what not?* And all this about my late *Answer* to a Disputation with some *Presbyterians*: but how unjustly; it is the business of this short Apology to shew, which had not been thus long retorted, if an expectation

tion first to have been brought upon my examination had not required a suspence; and if I shall acquit my self from the injurious imputations of my Adversaries, I hope the cry will have an end; to which purpose, let but my innocency have your hearing in her own defence, who as she never can detract from her intentions in what she really hath done; so will she as easily disprove her Enemies, in manifesting their Accusations to be fictitious: Judge not before you read, neither believe any further then you see.

I. That which I am credibly inform'd to be the greatest reason for my Imprisonment, and that noise of Blasphemy, which hath pierced so many Ears of late, *is, my denying the Divinity of Christ, and divesting him of his Eternal Godhead,* which most busily hath

been ſuggeſted as well to thoſe in *Authority*, as maliciouſly inſinuated amongſt the *People*; wherefore let me beſeech you to be impartial, and conſiderate in the peruſal of my Vindication, which being in the fear of the Almighty God, and the ſimplicity of Scripture dialect preſented to you, I hope my Innocency will appear beyond a ſcruple. The *Proverbs* which moſt agree, intend *Chriſt the Saviour*, ſpeak in this manner;

Prov. 8. 12, 15, 20, 23. *By me Kings reign, and Princes decree juſtice; I* (Wiſdom) *lead in the midſt of the Paths of Judgment: I was ſet up from Everlaſting*; to which *Paul*'s words allude, *unto them which are called* (we preach) *Chriſt the Power of God, and the Wiſdom of God*; from whence I conclude *Chriſt the Saviour to be God*; for otherwiſe God would not be himſelf; ſince if Chriſt be diſtinct from

1 Cor. 1. 24.

from God, and yet Gods Power and Wisdom, God would be without his own Power and Wisdom; but inasmuch as it is impossible Gods Power and Wisdom should be distinct or divided from himself, it reasonably follows, that Christ, who is that *Power and Wisdom* is not distinct from God, but intirely that very same God.

Next, the Prophets, *David* and *Isaiah* speak thus, *The Lord is my Light and my Salvation*; *I will give thee for a Light unto the Gentiles*; and speaking to the Church, *for the Lord shall be thine Everlasting Light*; to which the Evangelist adds, concerning Christ, *That was the true Light which lighteth every man that cometh into the World*; *God is Light, and in him is no darkness at all*; from whence I assert the *unity of God and Christ*, because though nominally distin-

Psal. 27. 1. Isa. 49. 6. and chap. 60. 20.

Joh. 1. 9. 1 Joh. 1. 5.

guiſhed, yet eſſentially the ſame Divine *Light*; for if *Chriſt* be that *Light*, and that *Light* be *God*, then is *Chriſt God*; or if *God* be that *Light*, and that *Light* be *Chriſt*, then is *God Chriſt*. Again, *And the City had no need of the Sun, for the glory of God did lighten it, and the Lamb* (*Chriſt*) *is the Light thereof*, by which the oneneſs of the nature of theſe *Lights* plainly appears; for ſince God is not *God* without his own *glory*, and that his *glory lightens*, (which it could never do if it were not Light) and that the *Lamb*, or Chriſt is that very ſame *Light*, what can follow, but that *Chriſt the Light*, and *God the Light* are ONE pure and eternal *Light*?

Rev. 21. 23.

Next, from the word *Saviour* its manifeſt, *I even I am the Lord, and beſides me there is no Saviour*: *And thou ſhalt know no God but me, for*

Iſa. 43. 11. Hoſ. 13. 4.

for there is no Saviour beſides Me.
And Mary *ſaid, my ſpirit hath rejoyced in God my Saviour: And* the Samaritans *ſaid unto the Woman, Now we know that this is indeed the Chriſt the Saviour of the World: according to his grace made manifeſt by the appearing of our Saviour Jeſus Chriſt.* Simon Peter *to them that have obtained like precious Faith with us, through the Righteouſneſs of God, and our Saviour Jeſus Chriſt. For therefore we ſuffer reproach becauſe we truſt in the Living God, the Savior of all men: To the only wiſe God our Saviour be glory, &c.* From which I conclude Chriſt to be God; for if none can ſave, or be ſtiled properly a Saviour but God, and yet that Chriſt is ſaid to ſave, and properly called a Saviour, it muſt needs follow, that *Chriſt the Saviour is God.*

Luke 1 47. Joh. 4. 42. 2 Tim. 1. 9. 10. 2 Pet 1. 1. 1 Tim. 4. 10. Jud. v. 25.

Laſtly, *In the beginning was the* Joh. 1. 1 3.

the (λογος) *Word*, (which the Greeks ſometimes underſtood for Wiſdom and divine Reaſon) *and the Word was with God, and the Word was God: all things were made by him, and without him was not any thing*
Col 1.16, 17. *made that was made; for by him were all things created that are in Heaven, and that are in Earth:*
Hebr. 1. 3. 10. *He is before all things, and by him all things conſiſt, upholding all things by the Word of his Power, &c.* wherefore I am ſtill confirmed in the belief of *Chriſt the Saviours Divinity*; for he that made all things, and by whom they conſiſt and are upheld, becauſe before all things; he was not made nor upheld by another, and conſequently is God: now that this λογος or
Joh. 1. 14. *Word that was made Fleſh, or Chriſt the Light, Power and Wiſdom of God, and Saviour of men, hath made all things, and is him by whom*

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they onely consist and are upheld, because before them, is most evident from the recited passages of Scripture; *therefore he was not made, nor is he upheld by any other power then his own, and consequently is truly God*: In short, this conclusive Argument for the proof of *Christ the Saviours being God*, should certainly perswade all sober persons of my Innocency, and my Adversaries Malice, He that is the *Everlasting Wisdom, the Divine Power, the true Light, the onely Saviour, the creating Word of all things, (whether visible or invisible) and their Upholder by his own Power, is without contradiction God*; but all these qualifications and divine properties are by the concurrant testimonies of Scripture ascribed to the *Lord Jesus Christ*; therefore, without a scruple, *I call and believe him really to be the Migh-*

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Guide Mistaken, p. 28. con. 9. Clap.

ty God. And for a more ample satisfaction, let but the 28th page of my Reply to *J. Clapham* be perused, in which Christ's Divinity and Eternity is very fully asserted.

Judge then impartial *Readers*, (to whom I appeal in this concern) whether my Christian Reputation hath not been unworthily traduc'd; and that those several Persons who have been posting out their Books against me (*whilst a close Prisoner*) have not been beating the Air, and fighting with their own Shadows, in supposing what I never thought, much less writ of, to be the intendment of my Book; and then as furiously have fastned on their own conceits, expecting I should feel the smart of every blow, who thus far am no ways interressed in their heat.

As for my being a *Socinian*, I must confess I have read of one *Socinus*,

Socinus, of (that they call) a noble Family in *Sene* in *Italy*, who about the year 1574, *being a young man*, voluntarily did abandon the glories, pleasures and honours of the *great Duke of Tuskany's Court* at *Florence*, (that noted place for all wordly delicacies) and became *a perpetual Exile* for his *Conscience*, whose parts, wisdom, gravity and just behaviour made him the most famous with the *Polonian* and *Transilvanian* Churches; *but I was never baptized into his name*, and therefore deny that reproachfull Epithite; and if in any thing I acknowledge the verity of his Doctrine, *it is for the Truth's sake*, of which, in many things, he had a clearer prospect then most of his Contempories; but not therefore a *Socinian*, any more then a Son of the *English-Church*, whilst esteemed a *Quaker*, because I justifie

fie many of her Principles, since the Reformation, against the *Roman Church*.

II. As for the *business* of *satisfaction*, I am prevented by a Person whose reputation is generally great amongst the *Protestants* of these Nations; for since the Doctrine against which I mostly levelled my Arguments, was, *the impossibility of Gods forgiving sin upon repentance, without Christ's paying his Justice, by suffering Infinite Vengeance and Eternal Death for Sins past, present, and to come*, he plainly in his late Discourse about Christs Sufferings, against *Crellius*, acknowledges me no less by granting, upon a new state of the controversie, *both the possibility of Gods pardoning sins, as debts, without such a rigid satisfaction, and the impossibility of Christs so suffering for the World*; reflecting closely upon those per-

persons, as *giving so just an occasion to the Churches Adversaries to think they triumph over her Faith, whilst it is only over their Mistakes, who argue with more zeal then judgment:* Nay, one of the main ends which first induced me to that Discourse, I find thus deliver'd by him, namely; If they did believe Christ came into the World to reform it, '*That the Wrath of God is now re-*'*vealed from Heaven against all un-*'*righteousness*, that his Love which 'is shown to the World, *is to deli-*'*ver them from the hand of their* 'Enemies, *that they might serve* 'him *in righteousness and holiness* 'all *the dayes of their lives*, they 'could never imagine that Salvati-'on is entailed by *the Gospel upon a* 'mighty *confidence, or vehement per-*'*swasion of what Christ hath done* 'and *suffered for them*; thus doth he confess upon my Hipothesis, or

Scil. con. Crell. pag. 269, 270, 271. 272, 273, 274.

p. 160.

or Propoſition what I mainly contend for; and however, poſitively I may reject or deny my Adverſaries unſcriptural and imaginary Satisfaction; let all know this, that I pretend *to know no other name* by which *Remiſſion, Attonement and Salvation can be obtained*, but *Jeſus Chriſt the Saviour, who is the Power and Wiſdom of God*, what apprehenſions ſoever people may have entertained concerning me.

III. *As for Juſtification by an imputed righteouſneſs*, I ſtill ſay, *that whoſoever believes in Chriſt ſhall have Remiſſion and Juſtification*; but then it muſt be *ſuch a Faith* as can no more live *without Works*, then *a Body without a Spirit*; wherefore I conclude, *that true Faith comprehends Evangelical Obedience*; and here the ſame Dr *Stillingfleet* comes into my relief (though

Jam. 2 26.

(though its not wanting) by a plain Assertion of the necessity of obedience (*viz.*) *such who make no other condition of the Gospel but believing, ought to have a great care to keep their hearts sounder then their heads*; thereby intimating the grand *imperfection* and *danger* of such a notion; and therefore (God Almighty bears me record) my design was nothing less, or more, then to wrest those beloved and sin-pleasing Principles out of the hands, heads and hearts of people, that by the fond perswasion of being justified from the personal righteousness of another, without relation to their own obedience, they might not sin on upon trust, till the Arrest of Eternal Vengeance should irrecoverably overtake them, that all might be induced to an earnest persuit after holiness by a circumspect observance to

Id. pag. 164, 165, 166.

Gods holy Spirit, *As without which none ſhall ever ſee the Lord.* And (to ſhut up my Apology for religious matters) that all may ſee the ſimplicity, Scripture Doctrine, and phraiſe of my Faith, in the moſt important matters of Eternal Life, I ſhall here ſubjoyn a ſhort Confeſſion.

I ſincerely own, and unfeignedly believe (by vertue of the ſound knowledge and experience received from the gift of that holy Unction, and divine Grace inſpired from on high) in one holy, juſt, mercifull, almighty and eternal God, who is the Father of all things; *that appeared to the holy Patriarchs and Prophets of old,* at ſundry times, and in divers manners; *And in* ONE Lord Jeſus Chriſt, the everlaſting Wiſdom, divine Power, true Light, only Saviour and preſerver of all, *the ſame* one holy, juſt,

1 Cor. 8. 5. 6.

Hebr. 1. 1.

1 Cor. 8. 6.

juſt, merciſull, almighty and eternal God, who in the fulneſs of time took, and was manifeſted in the Fleſh, *at which time he preached (and his Diſciples after him) the Everlaſting Goſpel of Repentance, and Promiſe of Remiſſion of Sins, and Eternal Life to all that heard and obeyed*; *who ſaid*, he that is with you (*in the Fleſh*) ſhall be in you, (*by the Spirit*) and though he left them, (*as to the Fleſh*) yet not comfortleſs, for he would come to them again, (*in the Spirit*) for a little while and they ſhould not ſee him (*as to the Fleſh*;) again, a little while and they ſhould ſee him (*in the Spirit*,) for the Lord (*Jeſus Chriſt*) is that Spirit, a Manifeſtation whereof is given to every one to profit withal, *In which holy Spirit I believe, as the ſame* Almighty and Eternal God, *who, as in thoſe times ended all ſha-*

Joh. 1. 14.
1 Tim. 3. 16.
Mat. 4. 17.
Luk. 24. 47.
Joh. 14. 17, 18.
Ch. 16. 16.
2 Cor. 3. 17.
1 Cor. 12. 7.
Rom 8. 14. 17.

dows, and became the infallible Guide to them that walked therein, by which they were adopted Heirs and Co-heirs of Glory; *so am I a living witness, that the same* holy, just, mercifull, almighty and eternal God, *is now, as then, (after this tedious night of Idolatry, Superstition and humane inventions that hath overspread the World) gloriously manifested to discover and*
Rev. 21. 2 *save from all iniquity, and to con-*
Prov. 28. 13. *duct unto the Holy Land of pure and endless Peace; in a word, to taber-*
Luk. 1. 13. *nacle in men: and I also firmly believe, that without repenting and forsaking of past sins, and walking*
Act. 21. 13. *in obedience to this heavenly voice, which would guide into all Truth, and establish there,* Remission and Eter-
Ch. 22. 14. nal Life can never be obtained, but unto them that fear his Name and keep his Commandments, they, and they only shall have right

right unto the Tree of Life, *for whose Name ſakes I have been made willing to relinquiſh and forſake all the vain faſhions, enticing pleaſures, allu'ring honours and glittering glo-glories of this tranſitory world, and readily to accept the portion of a Fool from this deriding Generation, and become a man of ſorrows, and of perpetual reproach to my Familiars; yea, and with the greateſt chearfulneſs can obſignate and confirm, (with no leſs ſeal, then the loſs of whatſoever this doting World accounts dear) this faithfull Confeſſion, having my eye fixt upon a more* enduring Subſtance, and laſting Inheritance; *and being moſt infallibly aſſured, that when time ſhall be no more, I ſhall (if faithfull hereunto)* poſſeſs the Manſions of Eternal Life, *and be received* into his Everlaſting Habitations of Reſt and Glory.

Mat. 10. 37, 38, 39.

Luke 18. 32. and Ch. 23. 36.

1 Pet. 4. 14.

IV. Laſtly, It may not be unreaſonable to obſerve, that (however induſtrious ſome (and thoſe Diſſenters too) have been to repreſent me as a perſon diſturbing the Civil Peace) I have not violaced any truly Fundamental Law which relates to external property and good behaviour, and not to religious apprehenſions, it being the conſtant Principle of my ſelf and Friends, to *maintain good works, and keep our Conſciences void of offence*, paying active or paſſive obedience, ſuitable to the meek Example of our Lord Jeſus Chriſt; nor would I have any ignorant, how forward I was by Meſſages, Letters and Viſits, to have determined this debate in a ſober and ſelect Aſſembly, notwithſtanding the rude entertainment we had met with before; but contrary to their own appointments our Adverſaries

ries fail'd us, which neceſſitated me to that defence; and finding the Truth ſo preſt with ſlander, I cannot but ſay I ſaw my juſt call to her relief: but, alas! how hath thoſe two or three extempory ſheets been toſt, tumbled, and torn on all hands, yea aggrevated to a monſtrous deſign, *even the ſubverſion of the Chriſtian Religion*, then which there could be nothing more repugnant to my Principle and purpoſe; wherefore how very intemperate as well as unjuſt have all my Adverſaries been in their revilings, ſlanders and defamations? uſing the moſt approbrious tearms of *Seducer*, *Heretick*, *Blaſphemer*, *Deceiver*, *Socinian*, *Pelagian*, *Simon Magus*, *Impiouſly robbing Chriſt of his Divinity*, *for whom the Vengeance of the Great Day is reſerved*, *&c.* nor have theſe things been

See Tho. Vincent's late railing piece againſt the Quakers, alſo Tho. Danſon's and Dr Owen's.

been whiſpered, but in one Book and Pulpit after another, have more or leſs been thundred out againſt me, as if ſome *Bull* had lately been arrived from *Rome*; and all this acted under the foul pretence of *zeal and love to Jeſus Christ*, whoſe meek and gentle Example alwayes taught it for a principle mark of true Chriſtianity, to ſuffer the moſt outragious injuries, but never to return any; nay, if my Adverſaries would but be juſt and conſtant to themſelves, how can they offer to conſpire my deſtruction upon a Religious ground, who either are themſelves under a preſent limitation, or have been formerly by the Papiſts: Tell me, I pray, *did Luther*, that grand *Reformer*, whom you ſo much reverence juſtly demand from the Emperor at the *Dyet* of *Worms*

Mat. 5. 39. 24. 40.

[a] Coun. Trent. p. 14.

Worms (where he was ſummon'd to appear) that none ſhould ſit judge upon his Doctrines but the Scripture, and in caſe they ſhould be caſt, that no other Sentence ſhould be paſt upon him, then what *Gamaliel offered to the Jewiſh Counſil, If it were not of God it would not ſtand?* and if you will not cenſure him who firſt of all arraigned the Chriſtian World (ſo called) at the Bar of his private judgment, (that had ſo many hundred years ſoundly ſlept, without ſo much as giving one conſiderable ſhrug or turn, during that tedious winter night of dark Apoſtacy, but juſtifie his proceedings) can you ſo furiouſly aſſault others? but above all, *you* who refuſe conformity to others, and that have been writing theſe eight years for Liberty of Conſcience, and take

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it at this very ſeaſon by an indulgent connivance; what pregnant teſtimonies do you give of your unwillingneſs to grant that to others you ſo earneſtly beg for your ſelves? Doth it not diſcover your injuſtice, and plainly expreſs what only want of power hinders you to act? But of all Proteſtants in general I demand, Do you believe that Perſecution to be Chriſtian in your ſelves, that you condemned for Antichriſtian in the Papiſts? *you judg'd it a weakneſs in their Religion*, and is it a cogent Argument in yours? nay, is it not the readieſt way to enhance and propagate the reputation of what you would depreſs? If you were diſpleaſed at their aſſuming an infallibility, will you believe it impoſſible in your ſelves to err? Have *Whitker*, *Rynolds*, *Laud*, *Owen*,

Owen, Baxter, Stillingfleet, Poole, &c. disarm'd the *Romanists* of these inhumane Weapons, that you might imply them against your inoffensive Country-men? let the Example & holy Precepts of Christ disswade you, who *came not to destroy, but save*; and soberly reflect upon his equal Law *of doing as you would be done unto.* Remember I have not *dethron'd a Diviny, subverted Faith,* made *void obedience, nor frustrated the hope of an Eternal Recompence*; much less have I injured your persons, or in any thing deviated from that θεὸς ἔνσεχος and συντήρησις, *or holy Principle,* so much insisted on by Philosophers and Lawyers as the Original of good Laws, and Life: No, your own Consciences shall advocate on my behalf. Let it suffice then, that we who are Nick-nam'd

Quakers

Quakers have under every revolution of *Power* and *Religion* been the moſt reviled, contemned and perſecuted, as if God indeed *had*
1 Cor 21. 9. *ſet us forth in theſe laſt dayes as a Spectacle to the World, to Angels and to Men*; and treat us not as if by being what we are, our common right and intereſt in humane Societies were forfeited; neither accept that for a true Meaſure of our Life and Doctrines, which hath been taken by the ill-will or ignorance of others; but rather make an impartial examination, that what you judge may be from what you know, and not from what you hear at ſecond hand; and then we ſhall as little queſtion your juſt opinion of our innocency, as we have too much been made ſenſible of the ſad effects that follow an ignorant and unadviſed zeal; for

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ſo monſtrouſly fond are ſome of their perſwaſions, and doting on the Patrons of them, that ſeldom they have diſcretion, much leſs religious deſires to conſider how true or falſe an other Religion is, or what may be the conſequence of its tolleration; but with a fury, not inferior to their ignorance, cry, *Crucifie, crucifie*; and *Phariſee-like*, out of pretence of honour and ſervice done to God Almighty, and the memory of his holy Prophets, not ſtick to perſecute his beloved Son, and righteouſs Servants, ſo Cruel, Blind, and Obſtinate is Perſecution: Be therefore adviſed in the words of that meek Example Jeſus Chriſt, *Call not for fire any more; let the Tares grow with the wheat; neither imploy that Sword any more, which was commanded to be ſheathed ſo*

many hundred years ago (ſuppoſe we were Enemies to the true Religion; but have a care you are not upon one of *Sauls* errands to *Damaſcus*, and helping the mighty againſt God and his Anointed;) and rather chuſe by fair and moderate debates (not penalties ratified by Imperial Decrees) to determine religious differences; ſo will you at leaſt obtain Tranquility which may be called a Civil-Unity. But if you are reſolved ſeverity ſhall take its courſe, in this; our caſe can never change, nor happineſs abate, that no humane Edict can poſſibly deprive us of his glorious Preſence, who is able to make the diſmal'ſt Priſon ſo many receptacles of Pleaſure, and whoſe Heavenly Fellowſhip doth unſpeakably repleniſh our ſolitary Souls with Divine Conſolation; by

by whose Holy, Meek and Harmless Spirit I have been taught most freely to forgive, and not less earnestly to solicite the Temporal and Eternal good of all my Adversaries: *Farewel.*

William Penn, jun.

A Queſtionary Poſtſcript.

WHere doth the Scripture ſay that Chriſt ſuffered an Eternal Death and Infinite Vengeance? for did not Chriſt riſe the third day? and is not infinite vengeance and eternal death without end? and doth not God ſay he was well pleaſed with his Son before his death? and was not his Offering acceptable? and did not the

Apoſtle ſay that the Saints were accepted in Chriſt that was God's beloved? and this was after Chriſt died and roſe; and God was ſaid to be well-pleaſed with his Son, both before he ſuffered, in his ſuffering, and after he ſuffered, though diſpleaſed with thoſe that cauſed him to ſuffer.

Theſe

These Lines were added by a Friend.

WE are bought with a price, and therefore we are to glorifie God with our bodies, souls and spirits, which are his; and not to live in sin which dishonors God; and Christ tasted death for every man; not that men

ſhould live in ſin and death: Chriſt's Blood was ſhed for all men; and by his Blood he redeems from iniquity; not that people ſhould live in iniquity, and die in their ſins; for he came to make an end of ſin: Chriſt's Righteouſneſs is not put upon people that lives and dies in unrighteouſneſs; *for Abraham believed, and it was counted to him for*

for righteouſneſs, as it is written, *he that doth righteouſneſs, is righteous, even as he is righteous*; *and he that commits ſin is of the Devil: and he that hath the Son hath Life, and he that hath not the Son hath not Life; and Chriſt was the Offering, not for our ſins only, but for the ſins of the whole World*; and ſo he is the Way & the Mediator; and ſo Chriſt's Birth, Blood,

Blood, Offering, Death, Mediatorſhip, Covenant, his being Prieſt, Prophet and King, is owned according to the Scriptures of Truth, and all the Propheſies of him: And Chriſt who is the Foundation which no other can be laid, then what is already laid (the Foundation of the Prophets and Apoſtles) we own; and there are three that bear record in Heaven,

Heaven, the Father, the VVord, and the Spirit, which are one; and there are three that bear record in the Earth, the Spirit, the VVater, and the Blood, and these three agree in one.

THE END.